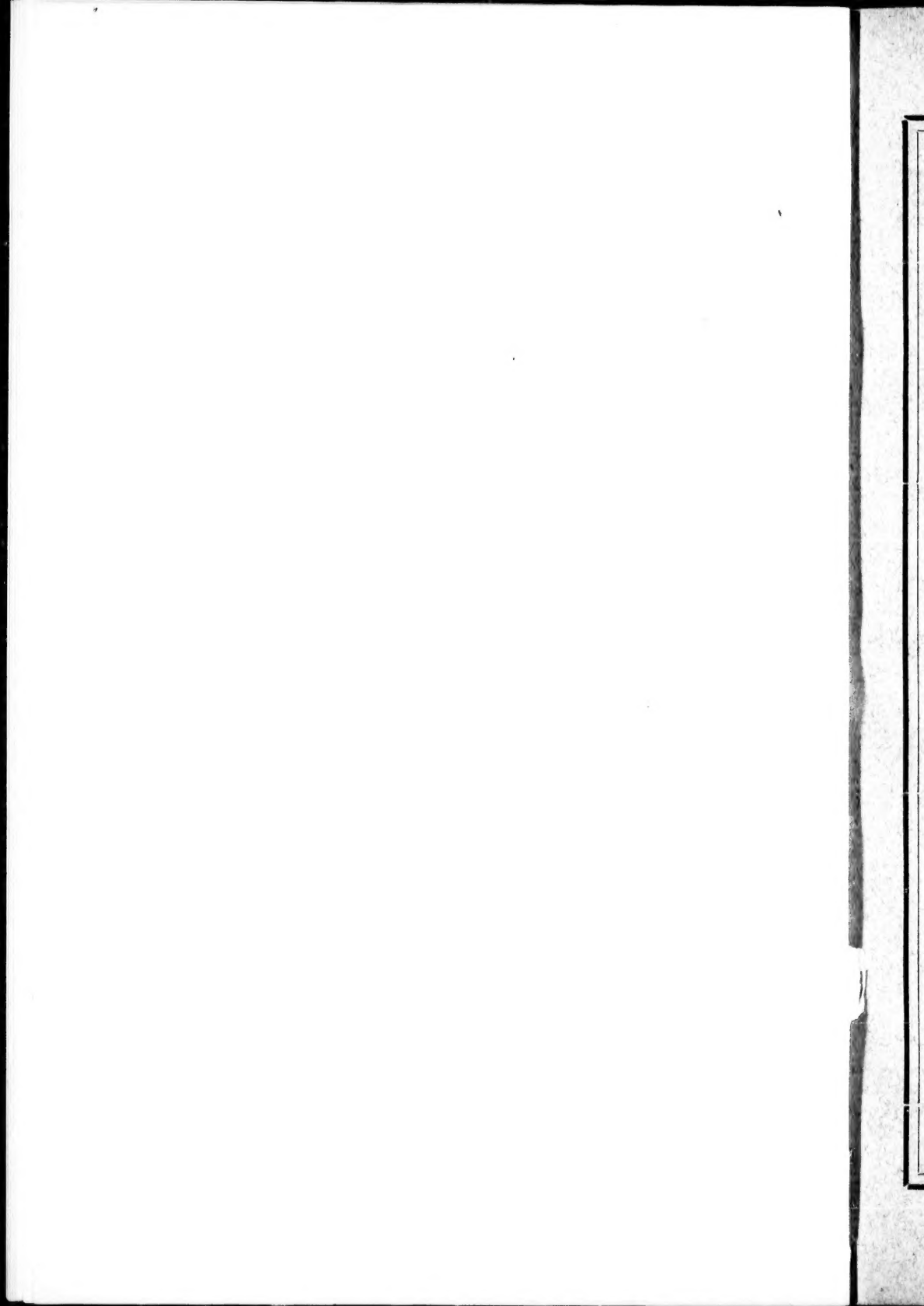




PASTORAL LETTER

— OF —

HIS GRACE THE

MOST REVEREND ALEX. ANT. TACHÉ,

DECLARING

THE DECREES

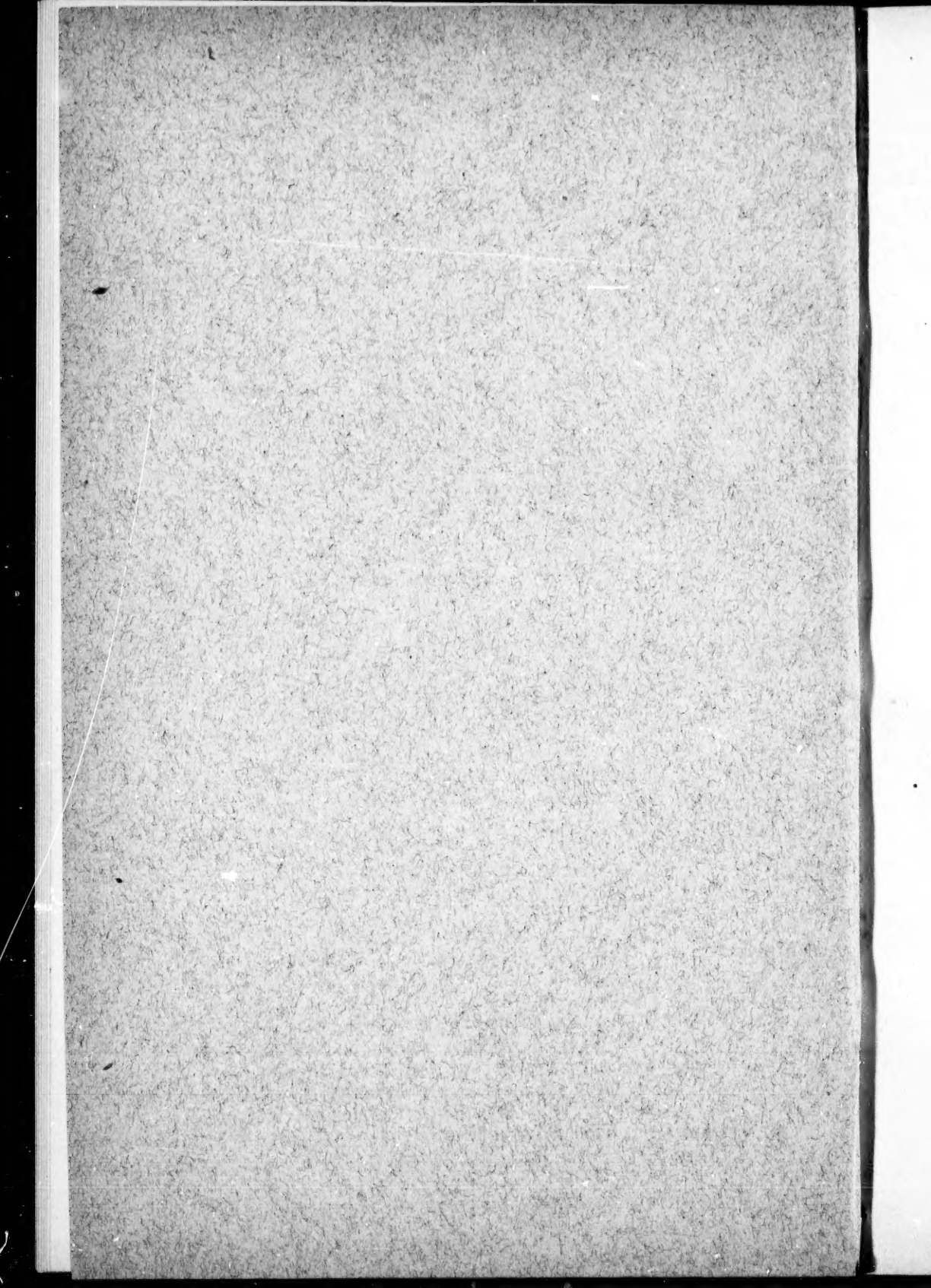
— OF —

THE FIRST COUNCIL

— OF —

ST. BONIFACE.

1892.



ALEXANDRE ANTONIN TACHÉ

By the mercy of God and grace of the Holy Apostolic See,
Archbishop of St. Boniface, &c.

To the Most Reverend Bishops of Our Ecclesiastical Province,
to the Secular and Regular Clergy, to the Religious
Communities and to the faithful under the jurisdiction
of the Venerable Prelates and ours, Hail and Benedic-
tion in Our Lord.

The Ecclesiastical Province of St. Boniface celebrates to-day the anniversary of two events at once glorious and very consoling to all hearts that love God.

The first of these events is the inauguration of the preaching of Christianity in these vast regions; it was on the 16th of July, 1818, that the first Apostles of this distant country landed on the banks of the Red River, bringing thereon the glad tidings of salvation and beginning immediately to instruct a nation which, until that moment, had not had the advantage of knowing God and His Holy Law.

The second event, whose anniversary we to-day commemorate, was, of itself, a proof of the fruitfulness of Divine word and the expansion of that sacred teaching to the nations of the Northwest; it was again on the 16th of July, 1889, that the First Provincial Council of the Ecclesiastical Province to which we are so happy to belong, was opened. This Province extends from the 91° of longitude to the Pacific Ocean and from the 40° of latitude to the Arctic Ocean. During the seventy-one years which elapsed between these two events, whose anniversary we celebrate, this immense tract of land was travelled over in every direction by Catholic Missionaries. The almost boundless regions, the rigors of a severe climate, the difficulties in the mode of travelling, the excessive poverty and the cruelty of the Indians, nothing, no obstacle that courage could surmount, lessened the zeal of these bearers of gladsome tidings who fully realized the sacred text: "In omnem terram exivit sonus eorum, et in

finis orbis terrarum verba eorum ; The sound of their voice was heard over the whole earth, and their word penetrated throughout the extremities of the world." Soldiers of Christ, they fought the good combat, and it is after these multiplied efforts during seventy-one years, that the chiefs of this sacred militia united to celebrate the First Provincial Council in the Metropolitan Church of St. Boniface, a few steps from the spot where Mr. Joseph Norbert Provencher and his generous companion, Mr. Severe Dumoulin, landed to inaugurate the era of salvation which they brought to the Northwest.

Grand and beautiful, dear brethren, was the spectacle presented to the admiration of the Prelates of this Province, to a numerous clergy and large assembly of pious faithful, by the overture of the First Council, and to-day, we wish to recall its remembrance to your mind and enliven our gratitude towards the Author of every perfect gift.

The Council opened on the 16th of July and lasted until the 24th of the same month. All that time was devoted to the examination and study of all that tends to procure the glory of God and assure the salvation of souls. The result of this examination and study was the drawing up of the Decrees destined to determine the duties of the clergy and the faithful on the points further indicated. These Decrees were sent to Rome to be revised in that light which throws such a great lustre on all the decisions of the Holy See and then receive the sanction of the supreme tribunal which renders them obligatory.

It was only on the 25th of April, 1890, that the Metropolitan of the Province could send these Decrees of Our First Council to the Prefect of the Sacred Congregation of the Propaganda. These Decrees were delivered to the learned Counsellor of the Sacred Congregation that made a special study of them. On the 10th of December, 1891, and 9th of May, 1892, the most reverend Cardinals, members of the Sacred Congregation, reunited to examine the Decrees and suggestions of the Counsellors, they then determined the alterations and modifications to be made. The profound examination of the points decided by Our Council, and even of the very words expressing these decisions, deeply affects us, and it is for us a true cause of consolation to once more verify with what great care, science and wisdom all that regards the salvation of souls is dealt with in Rome. The Sacred Congregation made its report to the Sovereign Pontiff on the 15th of May, 1892. The Head of the Church approved and rati-

fied the report such as it had been amended by the Sacred Congregation, and authorized the latter to send a Decree verifying what has been stated, and imposing upon us the obligation of acting conformably to the Decrees of Our First Provincial Council.

The decision of him whose mission it is "to feed the lambs and the sheep" gives, to the Decrees of the First Council of the Ecclesiastical Province of St. Boniface, an importance and authority which no one can deny; these Decrees are obligatory, it is then necessary that all should make a close study of them so that they may afterwards put them in practice. The Decrees will be published in extenso. So that they may the better be understood, dear brethren, we shall, at the request of our Venerable Brothers, the Bishops of this Province, give you a short explanation of them.

1.—OPENING OF THE COUNCIL.

Our First Decree announces that this important assembly is made in the name of the most Holy Trinity, the Father, the Son and the Holy Ghost. The Council is convoked by him, who by the mercy of God and grace of the Holy See, was named Metropolitan of the Ecclesiastical Province of St. Boniface; this convocation was made by him after the advice and consent of the most Reverend Bishops of this Province. The motive of this Council is to promote the glory of Almighty God and of our Saviour Jesus Christ, who wishes that the Blessed Virgin Mary, His Mother, the Holy Apostles Peter and Paul, and all the Holy Patrons of the Metropolitan Church of the Diocese, should participate in His glory. The end which the Council means to attain, is the edification of the church, an increase of zeal among the clergy and the further development of piety among both clergy and faithful. The Fathers of the Council know that the means to attain this end is prayer, they humbly beg of our Lord and Saviour Jesus Christ that all that is to be done in this assembly, may directly tend to His Glory, the benefit of the Church and the Salvation of souls redeemed by His blood.

Note well, dear brethren, a Council is not an ordinary assembly; its sittings are grand assizes which the Church convokes and are presided over and ratified by the magistrate which God established to govern His Church; consequently, all is there performed in the name of the Most Adorable Trinity, for the Glory of God and of His Son Jesus Christ.

2.—RULES OF LIFE DURING THE COUNCIL.

The will of the Council, like that of God, being the sanctification of souls, all who take part in this holy assembly should redouble their efforts to draw down the Mercy of the Father of Light from whom is derived every perfect gift. In this second Decree, the Council also exhorts the followers of Christ in St. Boniface City as also in the entire Ecclesiastical Province, to amend their lives, to confess their sins, to receive the Blessed Eucharist, to walk in the fear of the Lord and to pray constantly. This Decree orders the Bishops and Priests to celebrate or assist at the Holy Sacrifice of Mass and, as commanded by the Holy Ghost, to address prayers and supplications to God for our Most Holy Father, Pope Leo XIII; for our Sovereign Queen Victoria, for all who govern us, for such as are invested with authority and for all the faithful. The Decree also requires every one to fast and mortify their senses. The Fathers of the Council are Bishops whose conduct should be blameless. The Second Decree exhorts and conjures them, in the name of the Lord, to shine by the innocence and integrity of their life, by their faith and religion, their piety and all other virtues as it behooveth the Dispensator of God's mysteries. The same Decree advises all who take part in the Synod, to draw from the Documents of Councils and of Sovereign Pontiffs, the counsels they may stand in need of so they may not deviate from the spirit of Holy Roman Church, Mother of all Churches. The opinions and discussions must be expressed in the most simple and charitable terms.

3.—PROFESSION OF FAITH.

The Church must, above all, be sure that they who act in her name, profess her faith entirely; it is the reason why the Third Decree of Our Council placed on the lips of all who form a part of it, the Symbol or Profession of Faith such as worded by Pius IV. adding the clause relating to the primacy and magisterial infallibility of the Roman Pontiff such as defined by Pope Pius IX. O you, Venerable Brothers in Episcopacy, O you, co-laborers in our holy ministry, and you pious faithful who were in the Metropolis of St. Boniface on the 16th of July, 1889, you must still remember the emotion which took possession of every heart while the formula of our Profession of Faith was read; that Faith, the happiness of our life and pledge of our Hope. That emotion further increased while

the Venerable Prelates, coming down from their throne, knelt before the Book of the Holy Gospels and placing their hand on that Sacred Code, promised, vowed and swore faith and adherence to the teachings of the Holy Catholic, Apostolic and Roman Church.

4.—OF FAITH.

The preceding Decree enumerated the articles we are bound to believe. This Fourth Decree of our Council gives the reason and source of the Faith we profess with so much happiness and which is the foundation and root of our justification. We believe all that the Church prescribes; we believe all the revelations such as contained in Holy Scripture and Holy Tradition which came from Jesus Christ's mouth, or by the operation of the Holy Ghost, delivered to the Church who then transmitted them to us; we believe that the Roman Pontiff is the true Vicar of Jesus Christ upon earth, the Visible Head of the Church, the Father and Doctor of all Christians and endowed with a supremacy of honor and jurisdiction in the Universal Church; we believe that when the Sovereign Pontiff speaks *ex cathedra*, that is as pastor and doctor by virtue of his Apostolic and supreme authority and when he defines for the whole Church a doctrine relating to faith and morals, he is infallible; we believe that the Sovereign Pontiff, through the Divine assistance promised to St. Peter, possesses a doctrinal infallibility and that his teachings are beyond doubt.

Faith rejects the opinions of such men as say that all religious worship can lead to Eternal Happiness; there is but one true religion, the Church of Jesus Christ out of which none can be saved.

This Decree of our Council condemns, as opposed to faith, all the errors condemned by the Roman Pontiffs, either by their Encyclical Letters or by the General Council, it then warns the faithful against the dangers which spring forth from false doctrines and of the opinions condemned even only indirectly by the Holy See.

5.—INDEPENDENCE OF THE SOVEREIGN PONTIFF.

9 The Fifth Degree loudly affirms that the Church is a society divinely established by a right superior to civil power and independent of the latter and that it is in her Supreme Pontiff the Church needs to enjoy this independence. It is the reason why our Council protested against the sacrilegious 99

usurpation of the Pontifical States as opposed to divine and human rights and injurious to that liberty so necessary to the Church and Sovereign Pontiff.

6.—RULE OF LIFE FOR THE CLERGY.

The Church is particularly solicitous about the honor of her ministers, she surrounds them with a particular charity, she knows that Jesus forbade any one to attack them in any manner whatsoever for He said: "Dare not attack my anointed." This Sixth Decree entirely relates to the clergy. The Council determines their costume which should be the cassock destined to inspire respect. The amusements allowed to the laity are permitted to the clergy but with restriction and should be partaken of with great moderation. As the lips of the priest are the keepers of Science, he must be a man of study; Sacred writ, Theology and other sciences require his attention.

In the ordinary requirements of life, the clergy should show more than common prudence, avoid contracting debts and an exaggerated research of the goods of this earth, reject every means of obtaining money by such measures as would not be strictly conformable to the rules of the strictest justice, honor and charity.

A similar moderation is required in the pursuit of public interests, so the Council forbids priests to initiate themselves in such matters without the sanction of their Ecclesiastical Superiors.

The Council also exacts that they who have charge of souls, watch over their flock with the greatest care and that for one and all they should labor to fulfill their ministry; they should know every member of their flock, offer the Holy Sacrifice and pray for them, feed them with the Divine Word and the administration of the Sacrament; for this purpose, priests should reside in their own parish and never absent themselves especially on Sundays and Holy Days, except for the fulfillment of some obligation. On week days, a visit to their neighboring brother-priests is useful and allowable.

7.—DIVINE WORSHIP.

The Seventh Decree commands the entire Ecclesiastical Province to be solemnly consecrated to the Sacred Heart of Jesus. The same Decree also commands that the devotion to the Blessed Sacrament which is the source of divine piety

and charity, should be encouraged in a special manner and that in each locality, as much as possible, the Forty Hours' Devotion and Perpetual Adoration be introduced after the manner followed in the Metropolitan Church, and that the Passion of Our Lord and the Sacred Heart of Jesus be specially honored.

This Decree advises the pious works of the Apostleship of Prayer and advises that the Ecclesiastical Province of St. Boniface, already under the special protection of the Blessed Virgin Mary, should practise the devotion of the Holy Rosary and never neglect the May Devotions. The Clergy should carefully study and follow the rubrics of the Missal, the Breviary and the Ritual. In every Church the ceremonies must be performed with uniformity; to attain this end, the Council suggests that Martinucci be the only author of the ceremonies followed in the Province.

The Seventh Decree also adds, that in order not to expose the faithful to an abundance and diversity of particular devotions, hurtful to true piety, no new devotion be introduced without consulting the Ordinary and obtaining his permission.

8.—THE SALVATION OF SOULS.

The Eighth Decree recalls to our mind that man lives not only by bread, but from all word coming from the mouth of God; "it is the reason why Our Lord Jesus Christ said to His Apostles: "Go and teach all nations." Thence it follows that the obligation of preaching the divine word is one of the priests' first duties so they may not deserve the reproach: "The little ones asked for bread and there was no one to give it to them." Our Council, guided by that of Trent, wishes that those who have the care of souls, give instruction to the faithful on Sundays and Festivals as also too or three times during the Advent and Lenten weeks. That the preaching may bear fruit, it must explain the Gospel of Jesus Christ, the truths necessary for Salvation, the vices to be avoided, the virtues to be practised and the use to be made of the Sacrament. The holy teaching must be adapted to the need of the greater number, it must shine by the firmness of doctrine, noble simplicity and great clearness, for these qualities are of greater value than the glow of elocution to which they are strangers.

The preacher should flatter no one, likewise should he avoid all unnecessary and painful allusion.

Besides the regular sermons, the faithful require lectures to enable them to acquire the knowledge and practice of those virtues which their souls stand in need of. A powerful means to provide for the salvation of souls is at least an annual visit which the priest should make to those confided to his care.

A particular attention should be given to new colonists; the Pastors and the faithful ought to neglect nothing that can naturally be expected from a true Christian population; the charity and good examples of the latter should make a salutary impression on those who come to join our ranks to make the one people.

9.—THE SACRAMENTS.

The Sacrament of Baptism being absolutely necessary, our Council obliges parents to have their children baptized as soon as possible. This Sacrament must be administered in the Church unless insurmountable difficulties or imminent danger stand in the way. The necessity of Baptism authorizes through charity, the faithful to confer this Sacrament in case of necessity and the poor infidels should be persuaded of their obligation to be regenerated in water.

It is sad to behold Christians neglecting to procure for themselves the exceptional graces conferred by the Sacrament of Confirmation. Our Ninth Decree condemns this negligence.

The infinite love of Jesus Christ for our souls did not permit Him to leave us as orphans on earth; He made Himself food to sustain our weakness. The Blessed Eucharist should be our soul's great attraction since the Saviour Himself said: "Unless you eat of the flesh of the Son of man and drink of His blood, you cannot have life in you." Let us frequently have recourse with confidence to that Fountain of Love, but without forgetting the words of the Apostle St. Paul: "Let man prove himself and let him then eat of this bread and drink of this chalice."

Parents, Pastors and others having care of children should neglect no means in their power to prepare those young hearts for the Feast of Angels to which they are invited at their First Communion. That this preparation may be complete, the Council does not allow, as a rule, that girls under ten and boys under eleven years of age should be admitted to Holy Communion. The love borne for the Holy Eucharist inspires the soul with a love for all that relates to the Sacred

Mystery; therefore the house of God, the altar, the tabernacle, the sacred vessels and vestments should be dear to all the faithful who should generously testify their respect and love.

The Ninth Decree of our Council obliges pastors to recall to the mind of the faithful the holiness and indissolubility of marriage. Marriages, as far as possible, must be performed during Mass and conformably to the rules of the diocese.

The Church forbids mixed marriages and the faithful must be convinced of the dangers that attend these. Some Catholics so far forget their duty, as to contract marriage in such conditions as render them scandalous. This fault is so grievous that our Council commands it to be referred to the Bishop and a just punishment to be inflicted on the guilty party. The same Decree commands that the administration of Extreme Unction suffer no delay especially with regard to the sick who live far from priests.

10.—THE EDUCATION OF CHILDREN.

This Decree first recalls to parents their obligation of teaching the prayers and Christian doctrine to their children in early childhood. Catholic parents should make every effort to establish and support Catholic schools since they are the only ones which their children can attend. The Council further recommends the efforts which parents should also make to have a great number of young men attend Catholic Colleges where they will be taught all branches of studies as also practical philosophy.

It is an understood thing that Pastors are in duty bound to watch over and provide for the Christian education of those placed under their guidance.

When this Decree was passed by our First Council, we little thought of the terrible storm which since broke forth upon us and whose perverse aim is to deprive youth of receiving a Christian education at school. Fortunately, the Church of God is ever ready to meet with every emergency; without any instigation on our part, the Sovereign Pontiff transmitted us instructions to be placed as appendix to the Decrees of the First Council of St. Boniface.

Among these, may be found one which relates to public schools. Speaking of these schools, the Sovereign Pontiff says: "Such schools where religious teaching is banished cannot conscientiously be frequented; Bishops must then use

every means to remove the fold confided to their care, from the dangers inherent to public schools.

Your past conduct in this important case, dear brethren, is a sure pledge that you will with perfect submission receive the word of the Vicar of Christ, and if need be, you will generously impose upon yourselves every sacrifice necessary to secure for children, an education which their heart as well as their intelligence requires.

11.—THE INDIAN MISSIONS.

To this Province principally, ought the Indian missions be most precious; for this reason our First Council urges all our dear brethren to participate in the zeal our Holy Mother Church always displayed for the conversion of infidels. We inhabit the lands of the Aborigines of this country, do not drive them away with cruelty and contempt, do not scandalize them by vice and corruption, on the contrary draw them to Jesus Christ by the good odor of virtue and the most obliging charity. By your words be Apostles whenever you have the opportunity; by your examples be such always, as also by your zeal in supporting the good works whose direct aim tends towards the conversion of Indians; those works you know them to be the Propagation of the Faith, Holy childhood and the schools of the North-West.

12.—THE SANCTIFICATION OF SUNDAY.

O dearly beloved brethren, observe the Lord's day not only by abstaining from servile works but also by keeping away from everything that can be a cause of disedification to others. Assist at the Holy Sacrifice of the Mass, the Church by a precept, obliges you to do so under pain of mortal sin; let not the mere fulfillment of this duty prove sufficient, perform on those holy days, other works of devotion and piety.

There are certainly some enjoyments allowed on this Day of rest, but alas! what an abuse is made of the fact that recreations can be taken on Sundays. Do not draw down upon our dear country the misfortunes which God casts upon the nations that violate His Holy Law; let not the abuses introduced in other countries be the rule of your conduct. The civil laws of our country prohibit what is opposed to the repose of Sunday. Let your conscience, enlightened by the laws of the Church, make you practise all that is necessary for the sanctification of the Lord's Day.

13.—EPISCOPAL JURISDICTION.

"The Holy Ghost placed Bishops to rule over the Church of God."

The 13th Decree of Our Council declares that no priest can celebrate the Holy Mysteries, nor exercise the ministry of Divine Word, without being authorized by the Bishop; and foreign priests can obtain this authorization only by showing letters bearing the testimony of their own Ordinary. Priests having care of souls should render an account of them to their respective Bishops; and besides the ordinary registers prescribed by the Ritual, they should have the "*Liber Animarum*."

The Bishop is the principal authority in his diocese, and no innovation should take place, likewise no ministry exercised without his permission. No new picture nor relic can be exposed to the veneration of the faithful without his sanction. For the establishing of any society, a written request and permission will be required. No Ecclesiastical edifice should be constructed without the plans being approved of; the means of obtaining the funds should likewise be indicated. No debt can be contracted by a priest in his official quality without a written request to and permission from the Bishop. Moreover, priests should not mix their personal possessions with those belonging to the Church.

Although neither the Bishop nor the parish be responsible for the purely personal debts which priests might contract, our Council, however, advises the latter not to contract any considerable ones without the Bishop's knowledge.

14.—ECCLESIASTICAL POSSESSIONS.

Every person in charge of the administration of Ecclesiastical possessions should bear in mind the importance of administering them according to the rules prescribed by the Holy Canons. All parish priests and missionaries must have a book in which they will inscribe the Decree of Election, by which their parish or mission is instituted as civil and corporative; in this book must also be entered the properties belonging to the parish or mission, as also whatever part of the properties disposed of.

Each parochial corporation should have its own seal. The sacred edifice must be insured against all dangers of fire. The fees and tithes should be collected as ordered by the Bishop. The Council insists that priests should recall to the

minds of the faithful their obligation of providing for the support of the clergy and church expenses. In missionary countries people too easily believe that such should be procured from elsewhere. Not to insist upon this obligation, namely, that the faithful should bestow generously upon the Church and her ministers, is indeed an uncharitable process, for things are generally appreciated in proportion to their cost; and experience proves that they who give nothing to their priests or Church, soon forget the advantages they derive from both.

15.—SECRET SOCIETIES.

Our Provincial Council fails not to warn you against the dangers of secret associations, that moral canker which gnaws modern societies, and labors to choke, in their very heart, Christian Faith, which civilizes the world, ennobles ~~the world~~, and peoples Heaven. *h*

Paganism had dethroned God and placed idols in His stead; secret societies try to annihilate Christianity and its divine charity, to replace them by Naturalism and a false philanthropy. The Sovereign Pontiffs, those wise sentinels to whose safe-keeping the people of God were committed, soon recognized the evil, signalized its dangers, and in documents replete with science, strength and pastoral love, apprised men and nations of the dangers secretly plotted in darkness against their happiness and prosperity. The Fifteenth Decree of Our Council repeats the Popes' warnings to you. They who enroll themselves in Freemasonry, Carbonarism, or other societies of the same nature, who favor those societies, or aid them in what manner soever, thereby incur excommunication "*latae sententiæ*."

There is no doubt that Communists, Socialists, Anarchists, and others who endeavor to overthrow the Church and lawful governments, are subject to excommunication, even though they do not personally bind themselves to keep the secret. Other societies which do not want their adepts to reveal their secret, even to Ecclesiastical Authority, and exact blind obedience to their chiefs, should be prohibited and avoided under severe penalty. The Societies of Labor which, without being condemned, reject the direction of the Pastors of souls, are sufficiently dangerous to use every means to draw Catholics away from them.

Let the faithful seek such societies which they can join without exposing their souls to danger, such as the Society of

St. Vincent de Paul, the C. M. B. A., and others recognized by the Church.

16.—CHRISTIAN MORTIFICATION.

Our epoch is, above all other failing, distinguished by a propensity to sensualism. It is to counteract these inclinations that Our Council exhorts the faithful to keep the fast and abstinence according to the law and spirit of the Church; no dispensation should be given without sufficient reason. The Church having been so lenient with regard to this precept, has every reason to enforce its accomplishment. A sad daily experience proves that our people are addicted to intemperance; hence Our First Council commands all priests to exhort the faithful to abstain, even altogether, from wine and spirituous drinks, and to join the Temperance Society. The 16th Decree highly commends the practice of our clergy that banish wine and fermented liquors from their table. The faithful should also avoid amusements and entertainments which wound good morals and favor evil, even though indirectly.

Besides assemblies dangerous to morals, the faithful should carefully avoid non-Catholic religious reunions and assemblies forbidden by the Church.

17.—SIGNATURES OF THE DECREES OF THE COUNCIL.

In the 17th Decree, the Metropolitan of the Ecclesiastical Province of St. Boniface invites all the Fathers who lawfully assist at this Holy Assembly to approach the altar and place their signatures below the Decrees of the Council, in virtue of the decisive votes they have given. The following have signed:—

Alex. Ant., Archbishop of St. Boniface, O.M.I.

Vital Justin, Bishop of St. Albert.

Henri J., Bishop of Anemour.

Isidore, Bishop of Arindele.

Paul, Bishop of Marcopolis, and Coadjutor to the Bishop of Melitopolis.

Jean Baptiste Celestin Augier, O.M.I., Procurator to the Bishop of Melitopolis.

18.—ANNOUNCEMENT OF THE NEXT PROVINCIAL COUNCIL.

The Metropolitan of St. Boniface, to conform with the Decrees of the Council of Trent, declaring that Provincial

Councils should take place at least every three years, and with the consent of the most reverend Bishops, his co-provincials, announces to all who should be present that the next Provincial Council of St. Boniface will take place in the year 1892.

19.—CLOSING OF THE COUNCIL.

In this decree the Metropolitan, with the consent of the most reverend Fathers who deemed fit to terminate the Council, declares that he brings to a close the First Provincial Council of St. Boniface.

The preceding, dearly beloved brethren, will give you an idea of the nineteen Decrees drawn up by the First Provincial Council of the Ecclesiastical Province of St. Boniface, as revised and approved at Rome and rendered obligatory. Meditate carefully on the precious teachings; prove your love of God and submission to the Holy Church by accepting, with filial piety, the decisions indicated. Your Bishops and priests should make them the rule of their conduct. The faithful are also bound to obey these Decrees in whatever concerns them personally.

"May peace be upon all who will follow this rule." Yes, may the peace of God, which surpasses every feeling, be upon you all, dear brethren. May that peace reign over our dear country; may our Ecclesiastical Province, its Episcopal Con-scriptions, parishes and missions taste of the delicious fruit of Divine peace; may the clergy, religious communities, and faithful of this province long relish the cup of happiness which the peace of God offers to all who know how to obtain it.

The present Pastoral letter shall be read at Mass in all parishes and missions, at the Chapters of all religious communities of the Ecclesiastical Province of St. Boniface, on the first Sunday after its reception; and the day on which the present letter will be read, the office will end by the singing or recitation of the Te Deum, as a pledge of our gratitude for all the graces bestowed during the Council; to the Te Deum five our Fathers and Hail Marys will be added for the Sovereign Pontiff who deigned to approve the Decrees.

Given at St. Boniface under our signature and seal of our

Arch Diocese, and the counter signature of our Secretary, on the Feast of Our Lady of Mount Carmel, on the 16th day of July, 1892.

[L.S.] ALEX. TACHE,
Archbishop of St. Boniface, O.M.I.

By order of His Grace.

ELIE. B. ROCAN, Priest,
Secretary.